Heimdallr

Dick of the world

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This article is written without the use of Artificial Intelligence and even without the use of Artificial Stupidity. Perhaps A.S. is a synonym of A.I. You should ask this to your A.I. assistant.

Summary

In this article I will present a very different interpretation of Heimdallr. Heim-dallr means: 'Dick of the world' or 'House-dick'. His horn is his dick. In Rigsþula he is named Rigr. This means 'rigid'. So Rigsþula should be interpreted as: 'The tale of Stiffy, a telling of his epic journey bedding all couples and fathering all humans'.

Revealing a great and dark secret

Before I start with this article, I have to reveal to you a very great and dark secret, that will rock your world. So you better sit down and hold on to your chair, for here it comes:

The European pagans were not Christians !

This may seem like a lame joke to you. But let it sink in. When the Edda's were rediscovered in the 17th century they were interpreted by Christians. The following centuries the old songs were studied by Christians and Christian culture conditioned students to interpret the songs in a Christian manner. In the 20th century students started to change the interpretations, but even now in 2026 almost every student of the old songs is severely conditioned by Christian culture. I started to liberate myself from my Dutch culture in 1974. Now in 2026 I still find remnants of Christian conditioning in myself. So we really should be more aware of our cultural bias. It makes us miss the obvious.

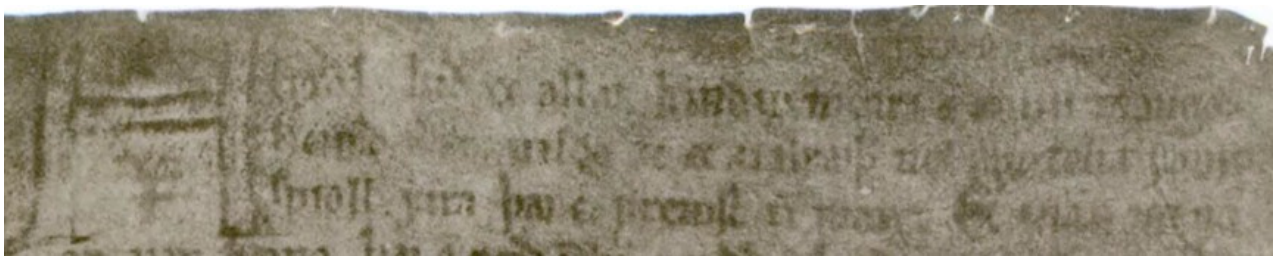
'Heim-dallr' means 'Dick of the world'

The first part of 'Heim-dallr' is usually interpreted as 'world', but it can also mean 'home', 'house' or 'homeland'. dallr means 'protruding tree'. (Altnordisches Etymologisches Wörterbuch 219, Jan de Vries). This is a kenning for an erection. Then 'Heim-dallr' can be interpreted as 'Dick of the world' or 'House-dick'. 'House-dick' would be an alternative for 'house-friend' or the German 'Hausfreund', which refers to a man who is in a sexual relationship with a couple. In the tale 'Rígsþula' Heimdallr comes under the name Rígr to several couples as a 'Hausfreund' and father's all humans. Völuspá 1 calls humans 'greater and smaller children of Heimdallr'.

Völuspá 1 says:

hljóðs bið ek allar helgar kindir

meiri ok minni mögu heimdallar



Hearing I request from all holy children

Greater and smaller children of Heimdallr

Rígsþula

The tale of the epic journey of Stiffy, who bedded all couples and fathered all humans.

Rígsþula means 'the tale of Rígr'. There has been a lot of speculation about the origin of this song. See **Rígsþula Introductory Note**. The general assumption is: Rígsþula is a poem for some king and is relatively young. And it has Celtic influences, because of the name 'Rig'. I reject all these assumptions. The suggestion is, that the name Rígr comes from Old Irish rí, which means 'king'. I assume, that Rígr comes from Old Norse rigr which translates to 'rigid'. If we interpret Heimdallr as 'Dick of the world' and the Rígsþula describes the sexual adventures of Heimdallr under the alias Rígr, than it seems reasonable to me, that Rígr should be interpreted as Rigid or Stiffy. And Rígr Heimsdallr simply means 'Stiffy aka Dick of the world'.

Another reason for assuming a Celtic origin is the content of the song. It is more sexual and more feminine in nature. The Celts are generally seen as peaceful and feminine and the Germanic peoples as extremely warlike and masculine. This is Christian bias and does not reflect the nature of the Germanic tribes. The Germanic peoples were tribal people, that wanted to live in peace. And man and woman were equal in value. (See: **Did the old Germanic peoples hate or despise women?**) When the white Christians invaded North America, they considered themselves benign and civilized, even when they stole the land of the Native Americans, raped their women and killed and looted as much as they could. And every time the natives resisted, 'it was evidence of their inborn aggressive and primitive nature'. And then the benign and sophisticated Christians responded with another round of genocide. The Germanic tribal people where described in similar words. The truth? Probably the Celts and Germanic people did not divide themselves in Celts and Germanics. They belonged to a tribe, not to 'a race', that was the invention of Christian scholars. And there was not very much difference between Celtic and Germanic tribes.

When you read what the old texts say about Heimdallr without prejudice, then you see, that Heimdallr was a phallic deity, quite feminine and according to **Lokasenna 48** a gigolo.

Heimdallr is Lóðurr

Völuspá 18

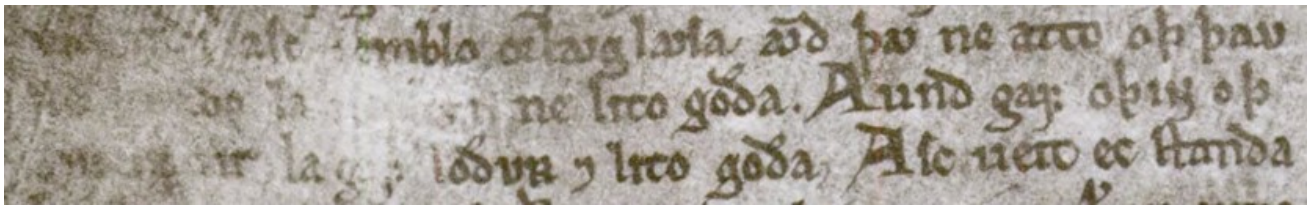
In the **Völuspá** we read:

önd þau né áttu óð þau né höfðu

lá né læti né litu goða

önd gaf óðinn óð gaf hœnir

lá gaf lóðurr ok litu goða



They did not have breath or soul, nor a sensible mind,

nor hair or voice, nor godly looks.

Óðinn gave breath and soul. Hœnir gave them good sense,

Lóðurr gave hair and godly looks.

'Lá' probably means 'hair'. From proto norse 'lawõ' and old high german 'lõ'. (Altnordisches Etymologisches Wörterbuch p. 343, Jan de Vries)

The three Æsir from verse 17 give breath, mind, hair and godly looks to the first humans Ash and Elm.

It is often assumed that Lóðurr is Loki, because in several old myths three 'gods' appear as Óðinn, Hœnir and Loki. But in Völuspá 17 it is stated, that these three were Æsir. Loki is often seen as a Jötunn (Fire giant) and as a son of the Jötunn Fárbauta. So it seems not certain that Lóðurr should be identified as Loki. In the song Rígsþula Heimdallr comes first at a beach at sea. After that he visits several houses, has threesomes with the couples living there and fathers all humans. Does this refer to the finding of Ash and Elm and making them human? Did he find two tree trunks at the beach like Snorri Sturluson describes in Gylfaginning 9? It seems more probable to me, that Lóðurr should be identified as Heimdallr. 'Luoder' in Middle High German means 'lure food' or 'bait' (Mittelhochdeutsches Taschenwörterbuch 112, Matthias Von Lexer), but also 'seducer' (Altnordisches Etymologisches Wörterbuch 363, Jan de Vries). In the song Rígsþula Heimdallr has threesomes with all the classes and his name probably means 'Dick of the world'. So we can assume that he is 'the Seducer'.

The screaming horn of Heimdallr is his dick

Imagine a female popstar from today or the last decades. Someone like Madonna, Britney Spears, Charli XCX, Miley Cyrus, Lady Gaga, or someone like that. And imagine that she sings:

Let me blow your horn

What do you think 'horn' means in this line? A hearing device? A musical instrument?

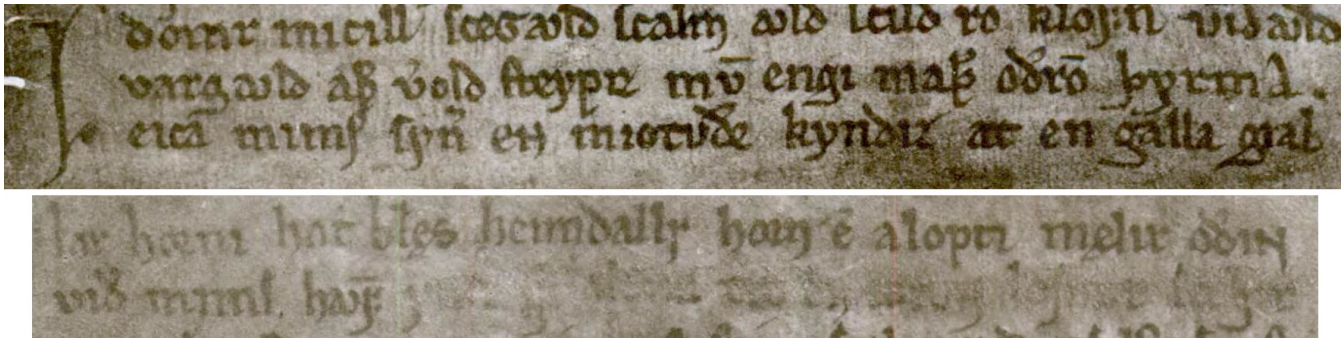
Völuspá 45

In the **Völuspá** we read:

leika míms synir en mjötuð kyndisk

at inu galla gjallar horni

hátt blæss heimdallr horn er á lofti lopti



1. The son of Mímir performs and ignites the mead-wave

2. The screaming horn spews its bile from inside

3. Strong blows Heimdallrs horn to praise the heaven

Line 1:

The meaning of the word **mjötuðr** is undefined. It appears in Völuspá 2, Völuspá 45 and in Skáldskaparmál 15, and after that in Sigurðarkviða hin skamma and in Fjölsvinnsmál. In Völuspá 2 it appears as **mjötviðr**, but some people assume that that is an error and that it should be **mjötuðr**. In Völuspá 45 and in Skáldskaparmál 15 it is in relation to Heimdallr.

mjöt is usually interpreted as: measure, quantity, amount.

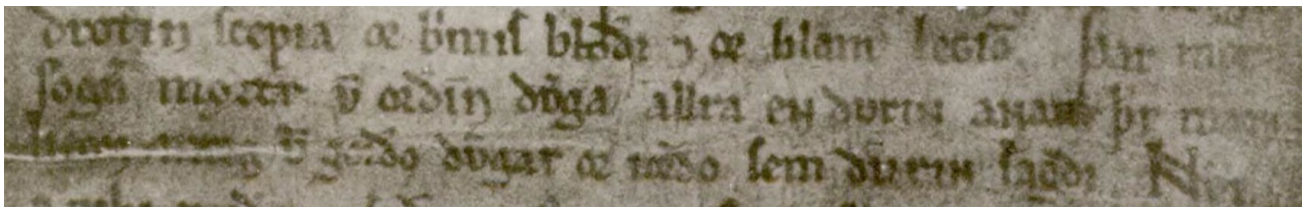
uðr, unnr means wave.

mjötuðr: could be 'measurement wave', but this does not make any sense.

mjotudr is often translated as 'ruler of fate', 'fate', 'death', 'bane' etc. But that is only a guess and these translations make no sense (to me).

When we assume that **mjöt** is an error and we replace it with **mjöð** (mead) we get **mjöð-uðr** or 'mead-wave'. Imagine yourself on Iceland around 1100 AD. A pagan scald scalds (sings, raps) the Völuspá and a Christian writer writes it down. If the accent of the pagan and the accent of the Christian were different, then mjöð could have been written down as mjöt. Later Snorri used the spelling of the Völuspá when he wrote the Skáldskaparmál. In the Skáldskaparmál there is the kenning for Heimdallr (Skáldskaparmál 15). But the two lines with the word **mjötuðr** make no sense. It seems likely to me, that either the writer of the Skáldskaparmál or the copyists who made the copies we know, did not know the meaning of the word **mjötuðr**. That is not very strange, since the word was only once written in the Völuspá and nowhere else until it was used in Skáldskaparmál 15. (As far as I know). And in Skáldskaparmál 15 it seems, that the writer of the Skáldskaparmál (Snorri Sturluson ?) wanted to impress with his knowledge of words, without understanding the word **mjötuðr**. See **Skáldskaparmál 15 here under**.

In Völuspá 10 we read 'þar var mótsognir mæztr um orðinn'. The spelling of 'mótsognir' is very faint. (See the image under this paragraph.) But it seems to read **mjot**, it seems to me that there is an 'i' or a 'j' after the 'm'. If the spelling used in the manuscript is **mjot** then that supports the idea, that **mjötuðr** should be translated as 'mead-wave'.



When we assume that Heimdallr means 'dick of the world' and his horn is his dick, and 'mead-wave' is connected to Heimdallr, than **mjöð-uðr** would be the ejaculate of Heimdallr. When we use 'mjöðr' in stead of 'mjöt' then in Völuspá 2 we get 'mjöð-viðr' or 'mead-tree'. In Gylfaginning 16 Yggdrasil is sprinkled with 'hvíta auri' , which then drips to earth as 'hunang fall' (honey falling, honey dew). So 'mead-tree' as kenning for Yggdrasil makes sense.

With 'mead-wave' as translation of 'mjötuðr' we can interpret 'leika míms synir en mjötuðr kyndisk' as 'the sons of Mímir perform and ignite the mead-wave'.

'Míms synir' usually means 'sons (plural) of Mímir'. When we interpret these words as 'son of Mímir', then it declares that Heimdallr is the son of Mímir. Then we can read this line as: 'Heimdallr performs and ignites the mead-wave'. This is then a reference to a sexual performance that leads to ejaculation.

In Heimdallarkenningar (Skáldskaparmál 15) the last line states, that Heimdallr is also the son of Óðinn. But this seems more a loose remark, almost everyone is the son of Óðinn. The appearance of Heimdallr with Hœnir and Óðinn, creating the first humans from two tree-trunks (**Völuspá 18**) seem to indicate, that they are brothers.

When we assume that this line refers to 'the sons (plural) of Mímir', then 'the sons' do not refer to Heimdallr but to some men that perform. When we assume that Heimdallr means 'Dick of the world' and that Heimdallr played a role in the seiðr then 'the sons of Mímir' could refer to a homosexual performance. I prefer the interpretation, that 'míms synir' refer to Heimdallr and that we should interpret 'synir' as 'son' and not 'sons'. But this line can be interpreted in more than one way.

Line 2 and 3: Imagine a modern popstar, someone like Tove Lo for example, would sing 'I love the sound of your screaming horn. Loud blows my babies horn to praise heaven.' Most fans would not think of a jazz-musician playing his trumpet, praising Jesus with his music. Most people would imagine Tove Lo, giving her lover a BJ until he sings. And in a live performance, Tove Lo would probably make suggestive moves with the mircophone. So 'gjallar horni' should be interpreted as 'screaming dick' in my opinion. So line 2 is interpreted as a dick, spewing sperm while 'screaming'. Line 3 is interpreted as a massive ejaculation praising the creation and promoting fertility and the continuation of life.

The Hauksbók uses the word 'gamla' in stead of 'galla'. So perhaps we should interpret line 2 like this:

2. From the old screaming horn

Line 4: Traditionally this verse has a fourth line. But this line seems out of place. It seems to me, that it belongs to the next verse. So I moved it to Völuspá 46.

Heimdallr sings when he hides his horn

Völuspá 27

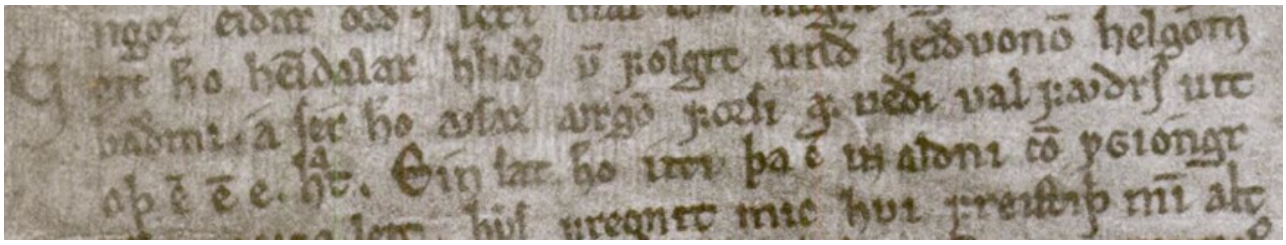
In the **Völuspá** we read:

veit hon heimdallar hljóð um fólgit

undir heið vönum helgum baðmi

á sér hon ausask aurgum forsi

af veði valföðrs vituð ér enn eða hvat



1. She knows that Heimdallr sings when he hides his horn

2. under the bright sky, when the holy tree wanes

3. she pours the falling resin on herself

4. With the breath of the father of the fallen initiate you more, or what?

The first two lines refer to the horn of Heimdallr. Christian interpretations assume that this horn is a device for hearing or making sound. But the word dallr in Heimdallr means 'protruding tree'. When we interpret Heimdallr as 'Dick of the world' it becomes obvious that the horn of Heimdallr is his protruding tree. When he hides his horn in a woman or the ass of a man he 'screams' or 'sings'. And after that the holy tree (his dick) wanes.

The word 'fólgit' comes from 'fela'. It comes from 'bifelhan', an ancient Proto-West Germanic and Old High German verb meaning 'to hand over,' 'to entrust,' or 'to hide/bury'. (Altnordisches Etymologisches Wörterbuch 116 by Jan de Vries). 'Hljóð' (silence, hearing, a cry, a sound) comes from 'hljóða' (to sound, ring, call, sing). 'Singing' can be a reference to ejaculating. In Dutch there is the saying: 'Voor het zingen de kerk uit' ('Leave the church before singing') which means to retract the penis from the vagina before ejaculating.

'Fólgit' is often interpreted as 'hide' and then these lines are translated as 'the horn of Heimdallr is hidden under the tree' or as 'Heimdall's hearing is hidden under the tree'. These interpretations make no sense.

The third line tells us, that the **volva** pours the ejaculate of Heimdallr over herself. It seems likely to me, that this is part of a blessing during the **seiðr**.

Heimdallr is shameful (in the opinion of Christians)

Lokasenna 48

Note: The Lokasenna is probably not a pagan song, but a Christian attack on pagan culture. A Christian writer put words in Loki's mouth and let him speak as a Christian demagogue.

In the **Lokasenna** we read:

þegi þú heimdallr

þér var í árdaga it ljóta líf of lagit

örgu baki þú munt æ vera ok vaka vörðr goða

Loki said:

Be silent Heimdallr

You have from the first beginning a nasty life as gigolo

Forever will you have a female backside and be awake to guard the good ones.

The word 'lagit' is often interpreted as something like 'destiny', 'destination'. When it is derived from 'laga' it can be interpreted as something like 'destiny'. But this interpretation does not fit with the next line of the verse. The word lagskona means 'concubine'. It is probably related to 'lagði' (to lay, place, put, to impale, pierce, run through) and to 'lag' (due place, right position, cohabitation, something that lies on something). A lagskona can be seen as a woman that (often) lies down and is impaled. The word 'lagit' should be interpreted as the male version of 'lagskona'.

With this interpretation the line **þér var í árdaga it ljóta líf of lagit** can be translated as: **You have from the first beginning a nasty life as gigolo** or **From the oldest time you live a life of lying on your back and being impaled**. When we interpret 'Heim-dallr' as 'Dick of the world' and Rígsþula tells us about Heimdallr spending his days in bed with many couples, then that seems to me a better interpretation.

The word 'örgu' (unmanly, effeminate) is related to 'ergi' (lewdness, lust, unmanliness). örgu baki perhaps refers to a man who is anally penetrated by another man or with a völsi. In the Rígsþula Heimdallr goes to bed with several couples and apparently has threesomes with a man and wife.

Heimdallr is presented as a male prostitute. We know, that for Christians this was a grave insult. But we do not know how the pagans saw that. In many old cultures prostitutes were very much respected. And there are a lot of **phallic deities** in old cultures. I assume, that the European pagans worshipped Heimdallr because he was a phallic deity and not despite he was a phallic deity. When we are conditioned by a Christian culture, we are conditioned to see a phallic deity or a male prostitute as something 'nasty' or 'hideous'. The European pagans did not have that conditioning. And we should also keep in mind, that the Jewish-Christian attitude toward sex is the deviation from the usual attitude towards sex. Christian conditioning can make us see this differently. Just one example of the strange mythology of Jewish-Christian mythology about sex and nakedness: Genesis 9:18-29.

Heimdallr as 'snake worshipping person'

Völuspá in skamma 7

In the **Völuspá in skamma** (see also **heimskringla.no Völuspá in skamma**) we read:

varð einn borin

í árdaga

ramm aukinn mjök

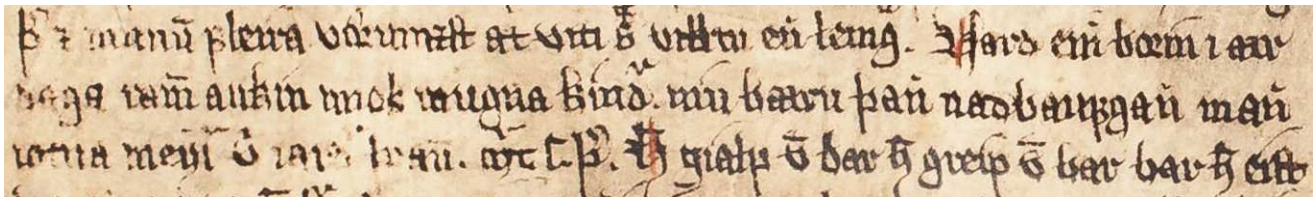
rögna kindar

níu báru þann

naðr göfgan mann

jötna meyjar

við jarðar þröm



1. One came into existence in the first beginning

2. very mighty offspring of the regents

3. Nine worlds carried this snake worshipping person

4. jötunns maiden at earths edge

Line 2: The 'regents' are the ones that rule the Universe, as it was known to the Germanic pagans. Probably that was the solar system with the planet Saturn, but not further. I assume, that they did not saw 'the Universe' as modern Astrophysics. See **Ginn Regin and Ahu**.

Line 3: I changed the standardized word 'naddgöfgan' in 'naðr (snake) göfgan (worshipping)'. Then we get 'snake-worshipping'. Other possible interpretations can be 'náð (mercy, peace) göfgan' and 'naddr (nail, stud) göfgan'. When we read it as 'nail worshipping' it can refer to **Reginnaglar**, nails that are channels for the directions of the Regin. Such a nail is supposed to be used in the **Irminsul** of the Saxons. Uno Holmberg links 'Veralden tshuold' (pillar of the world) with Irminsûl. In the top of the log that symbolized 'Veralden tshuold' there was an iron nail. Holberg links this with 'Veraldar nagli' (world-nail). See p. 222 of **Finno-ugric mythology** Mythology of All Races volume 4, Uno Holmberg.

The Saxon word 'Irmin' and the Icelandic word 'Jörmun' have the same meaning. The word 'gandr' means also 'stick', which is similar to 'sul'. It seems that the Saxon 'Irminsul' and the Icelandic 'Jörmungandr' refer to the same thing. If so, than the word Jörmungandr could be synonymous with the word Yggdrasil. Heimdallr as 'snake-worshipper' then means also 'worshipper of Yggdrasil'. Heimdallr is carried by the nine sisters, the nine worlds of Yggdrasil. So he is 'a child of Yggdrasil'.

The Hindu concept of **Kundalini** is similar to the concept of Jörmungandr, rising up from below and destroying the old world and creating a new. Christian interpreters of the Völuspá and other old Icelandic texts have interpreted this as the end of the physical world, 'the doom of the gods', et cetera. This interpretation comes from the Jewish idea of Armageddon. In Völuspá 43 the line 'um ragna rök römm sigtíva' refers to 'the origin of the regents and the powerful victory lord'. The word 'rök' means 'reason', 'ground', 'origin', 'wonder', 'marvel'. (The manuscript reads something like 'raic', which can be interpreted as 'rök' and then 'ragna rök' means 'regent(s) origin'. Christians liked to believe, that the pagan deities would 'grow dark'. So they interpreted 'raic' as ' røkkva' ('to grow dark').

When you look at Völuspá 43 without Christian prejudice, it does not suggest the end of the Regin or the end of Óðinn the Lord of Victory. When you see Óðinn as the lord of our solar system (see: **Óðinn as Anima Solaris**) and you see the sun as his one blinding eye, then you can not accept the interpretation as 'doom of the gods'. The Völuspá describes a proces similar to the Hindu descriptions of the rise of Kundalini. When Jörmungandr awakens, she rises up with giant rage. She destroys the old world and a new world rises up. This does not refer to the destruction of 'the real world' or 'the physical world'. It refers to the destruction of the 'old image of the universe' and of the 'old personality'. Then a new image of the universe and a new personality are formed. The old 'you' dies and a new 'you' is born.

The Hindu deity **Shiva** is seen as the liberator, just like Jörmungandr. Shiva and the Hindu deity **Shakti** form a pair. Perhaps Freya as deity of the Seiðr and Heimdallr as worshipper of the snake formed a similar pair. When Shiva and Shakti work together, the Kundalini snake awakens, rises up through the spinal column and then the old you is destroyed and you are liberated from the illusions that you are an apelike physical creature. When the Völva (a priestess of Freya) 'blows the horn of Heimdallr' Jörmungandr awakens and rises up through the holy tree.

The concepts in the previous paragraph are very alien to Christian interpreters and people that are indoctrinated with the Christian interpretations of the old Germanic cosmology. If we want to understand European paganism, we have to liberate us from Christian interpretations. In Jewish-Christian mythology the snake represents evil. In most other religions and mythologies the snake represents wisdom and rejuvenation. Christians are conditioned to see sex as something bad and low, pagans generally worship and celebrate sexuality. And worship of the snake between the legs of men is part of that worship.

The idea that European pagans knew about destruction of 'the old image of the universe' and of 'the old personality' can be strange for people, who imagine these pagans as 'primitive half-wits'. Quite often the Germanic tribal peoples are pictured as 'barbarians', always drunk, always looking for a fight. This is a form of racism. We should learn to see the European pagans more like people who tried to live peaceful with each other, and who had extensive trade relations with many other cultures in a vast network of trade. And the Germanic shamans were probably more like Celtic druids, always looking to expand their knowledge of the (inner) universe and wisdom. When young people today take psilocybine or LSD, they often report similar experiences, destruction of their old view of the world and their old view of themselves, even when they did not have any training in philosophy or psychology. With this in mind there are good reasons to assume, that the Germanic shamans had a lot of knowledge about their inner world and transformation or their personality.

Line 3: Heimdallr is the son of nine is interpreted as 'nine worlds'. In **Gylfaginning 26** Heimdallr is called 'son of nine maiden, all sisters of each other'. And he says: 'I am the son of nine mothers, I am the son of nine sisters'. I interpret these 'nine sisters' as 'the nine worlds of Yggdrasil'. He is born from the nine worlds of Yggdrasil after hanging in a sack made of a horse hide. And he is a snake worshipper, a worshipper of Jörmungandr. (Note. For hanging in a sack of horse hide see **Yggrs horse**.)

Line 4: 'jötunns maiden at earths edge' refers to the Völva, who foretold the Völuspá. In Völuspá 2 we read 'ek man jötna ár um borna'. This translates to 'I maid of the Jötnar (Fire-giants), born in the beginning of time'. The Völva declares, that she is a servant or daughter of the Fire-giants and extremely old. This is also an alien concept to Christian culture, but not for shamanic cultures. When you take a shamanic substance you get into a trance and you learn to identify yourself with something very primal. 'Shamanic substance' can be mandrake, henbane, hemlock, fly agaric, psilocybine, peyote, san pedro cactus, mdma, lsd, et cetera.

'Hali-skíði' means 'Splitting Dick'

Gylfaginning 26 (Codex Upsaliensis)

In the **Gylfaginning** we read:

heimdallr heitir einn hann er kallaður inn hvíti áss hann er mikill ok heilagr

hann báru at syni níu meyjar ok allar systr

hann heitir ok hiálmskíþi ok gullintanni tenn hans váru af gulli

hestr hans heitir gulltoppr

hann býr þar sem heitir himinbjörg við bifröst

hann er vörðr guða ok sitr þar við heims enda at gæta brúar fyrir bergrisum

hann þarf minna svefn en fugl

hann sér jafnt um nótt sem um dag hundrað rasta frá sér

hann heyrir ok þat er gras vex á jörðunni ok ull á sauðum ok allt þat er lætr

hann hefir lúþr þann er heitir gjallarhorn ok heyrir blástr hans í heima alla

svá segir

himinbjörg heitir

en þar heimdallr býr

kveða valda véum

vörðum guða

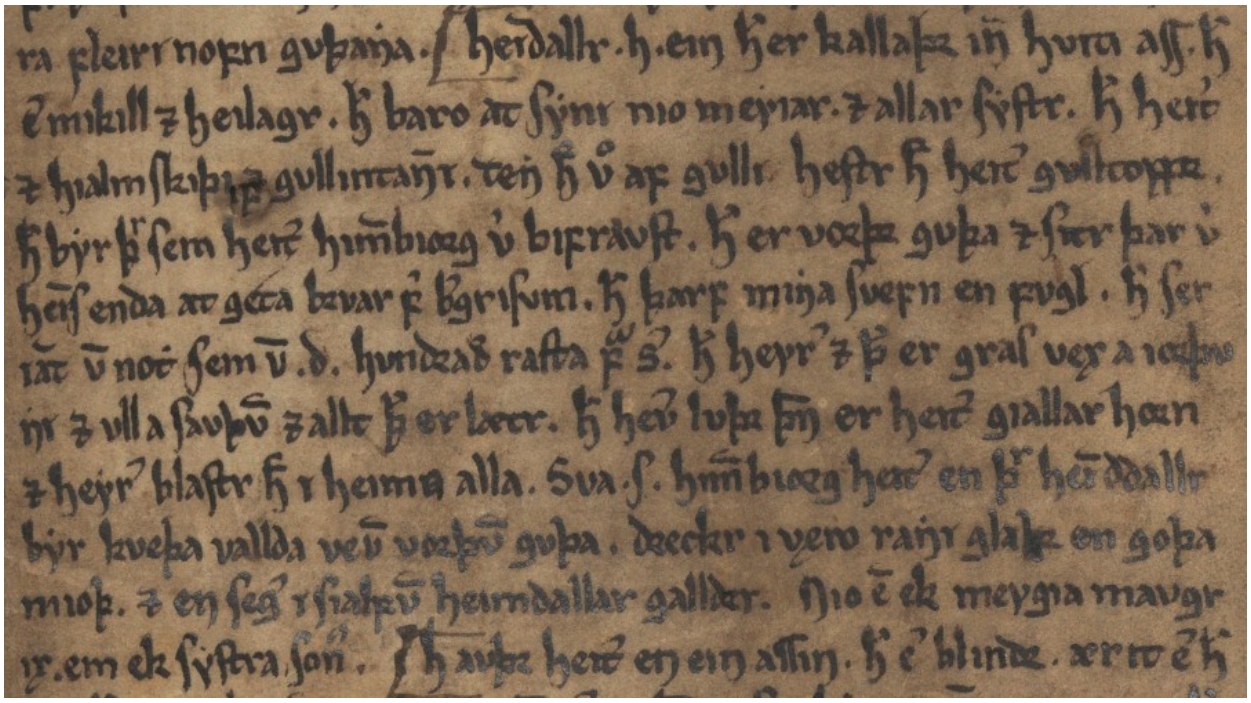
drekkr í væru ranni

glaðr inn góða mjöð

ok enn segir í sjálfum heimdallar galdri

níu em ek meyja mögr

níu em ek systra sonr



1. One of the Æsir is named Heimdallr. He is called the White Ace and he is tall and holy.

2. Nine maiden bore him and they are all sisters.

3. He is also called 'Hali-skíði' ('Splitting Dick') and 'Golden teeth', because he has a golden tooth.

4. His horse is called 'Goldenmane'.

5. His hall is called 'Himinbjörg' or 'Burrough in the sky' and it is near 'the moving way' (Bif-röst, the rainbow).

6. He is the warder of the good ones and he sits near 'Heavens End' and guards the rainbow-bridge against the mountain giants.

7. He needs less sleep than a bird.

8. He sees clearly night and day as far as a hundred leagues.

9. He hears grass growing on the earth and wool on sheep and all that makes a sound.

10. His dick is called 'Screaming horn' and when it blasts it can be heard in all the worlds.

11. As it is said here (Grímnismál 13):

12. Burrough in the sky it is called

13. Where 'Dick of the world' has his hall

14. and rules over a sanctuary

15. where the warder of the good ones

16. drinks in a snug house

17. gladly the good mead

18. And still better declares Heimdallr himself in his charm

19. I am the son of nine mothers

20. I am the son of nine sisters.

Line 3: The Codex Upsaliensis version reads 'Hiálmskíþi' which is normalized to 'Hjálmskíði'. The Codex Regius has as name 'Hallinskíði'. When we assume that 'Hallinskíði' is the right spelling, then we have no good explanation for the word 'hallin'. It could be derived from 'hallr', but then the name does not make much sense. The alternative 'Hjálmskíði' could be interpreted as 'helmet on ski'. But this also does not make sense. What is the interpretation when we rewrite the name to 'Hali-skíði'? 'Hali' is a taboo word for 'dick' and 'point of a spear'. (Altnordisches Etymologisches Wörterbuch 204, Jan de Vries.) 'Skíði' is usually translated as 'ski'. But in other Germanic languages it means 'splitted piece of wood' and 'shield'. (Altnordisches Etymologisches Wörterbuch 491, Jan de Vries). The Dutch word 'schild' or 'skild' ('shield') comes from splitted pieces of wood, hold together by a metal ring. (Nederlands Etymologisch Woordenboek p. 619, Jan de Vries.) So in my opinion 'Hallinskíði' should be interpreted as 'Hali-skíði' or 'Splitting dick'. That is a very powerful name for a phallic deity in a pagan society.

The word 'Hallinskíði' is also used for an uncastrated adult male sheep, typically known for its large, curled horns. These animals are also known for their strong sex-drive. Perhaps these animals were named after the nickname of Heimdallr.

Line 5: Bif-röst is translated in many ways. 'Bifast' means 'to shake' but also 'moved'. So I interpret it as 'the moving way'. When you try to get to the beginning or end of the rainbow, you never succeed. It always moves away. This is very unfortunate, since there is a pot of gold at the end of the rainbow. More difficult to interpret is the second part. 'Röst' in the name 'Bif-röst' probably means 'road' or 'path'. But it can also mean 'whirlpool' and 'maelstrom'.

Line 6: I translate 'guða' as 'good ones' and not as 'gods'. Translating 'guða' as 'gods' is Christian. The words 'gods', 'goddess' and 'goddesses' are Christian words, unknown to the pagans. They only knew the word 'god' and this word was without gender, while most nouns in Germanic languages are either male or female.

The Codex Regius has in this line the word 'brúarinnar' and Codex Upsaliensis has 'brúar'. The word 'brúarinnar' probably refers to the colors of the rainbow, that can be seen as different streams of energy.

Line 10: 'lúþr' is related 'lúta' ('to lout', 'bow down', 'bow to in worship', 'to yield'), 'lútr' ('louting', 'bent down', 'stooping') and 'lūzēn' (Old High German: 'being hidden'). (Altnordisches Etymologisches Wörterbuch by Jan de Vries p. 369). It is also related to Middle English 'loiter' ('to shake', 'wag', 'wobble') and Middle Dutch 'loteren' ('being loose', 'waggle to and fro') and Old Dutch 'slota' ('hanging down'). (Nederlands Etymologisch Woordenboek, Jan de Vries p. 395.) The Dutch word 'leuter' is a rude word for 'dick', 'cock'. In the Dutch province Limburg the word 'leut' means 'fun'.

In the sentence 'hann hefir lúþr þann er heitir gjallarhorn' the word 'lúþr' is often interpreted as a horn to make sound or as a horn as a listening device. But this is just a Christian interpretation, that has been followed ever since. The word 'dallr' in Heim-dallr is a kenning for an erection. When we assume that 'Heim-dallr' means 'Dick of the world', then it is easy to interpret 'lúþr' as 'dick'. Then the word 'blástr' can be interpreted as 'blast' with the meaning of 'ejaculate' and also as 'swells' to get an erection. When Heimdallr ejaculates it is heard in all worlds and Yggdrasil trembles.

Lines 2, 19 and 20: The nine sisters can be interpreted as the nine worlds of Yggdrasil. It declares that Heimdallr is initiated by hanging in the worldtree for nine days. Often it is assumed that only Óðinn hung nine days and nights in this tree. But that is an assumption. Nowhere in the old texts it is declared that only Óðinn went through this initiation.

Lines 19 and 20 are part of a galdri, a magical song. When we assume, that Heimdallr played an important part in the seiðr, then it seems likely that these two lines are part of a magical invocation. Imagine a male participant in a trance scalding:

19. I am the son of nine mothers

20. I am the son of nine sisters.

Then he becomes Heimdallr in a magical transformation and performs in the seiðr until he ignites the 'mjötuðr' ('mead-wave') as interpreted in **Völuspá 45**.

Heimdallr's head is his dick and we call it 'Sword'

In **Skáldskaparmál 15** we read:

heimdallar kenningar

hvernig skal heimdall kenna

svá at kalla hann son níu mæðra

eða vörð goða svá sem fyrr er ritat

eða hvíta ás

loka dólg men sækir freyja

heimdallar höfuð heitir sverð svá er sagt

at hann var lostinn manns höfði í gegnum

um þat er kveðit í heimdallar galdri

ok er síðan kallat höfuð mjötuðr heimdallar

sverð heitir manns mjötuðr

heimdallr er eigandi gulltopps

hann er ok til sækir vágaskers ok singasteins

þá deilði hann við loka um brísingamen

hann heitir ok vindhlér

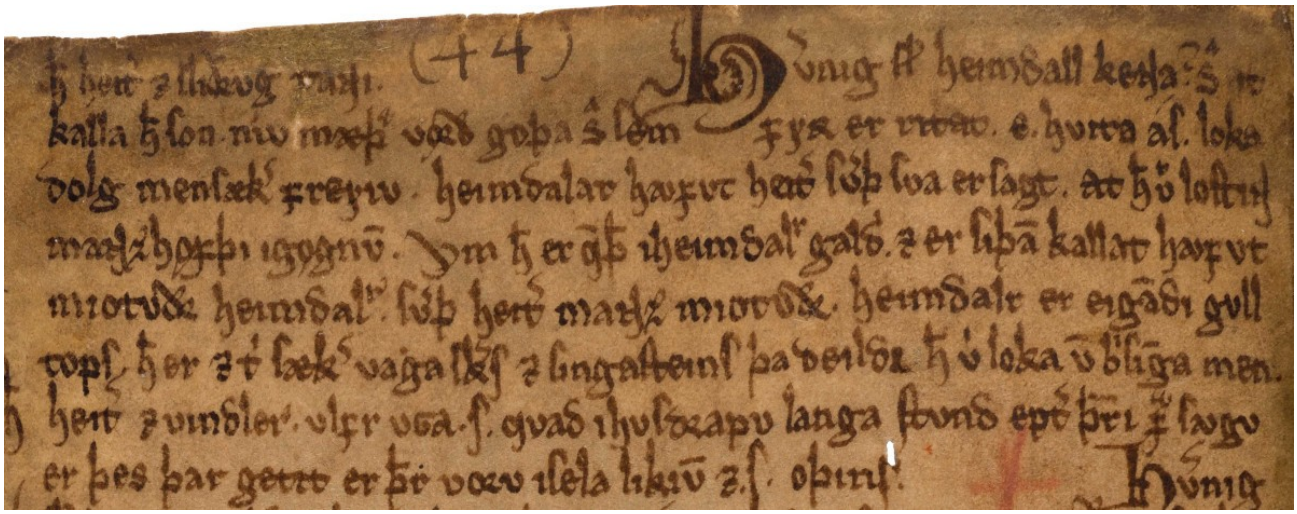
úlfr uggason kvað í húsdrápu langa stund eftir þeiri frásögu

ok er þess þar getit

at þeir váru í selalíkjum

hann er ok sonr óðins

Codex Regius GKS 2367 4to



1. Heimdallr kenning

2. How do we know Heimdallr?

3. We call him son on nine mothers

4. and protector of the Good ones as it is carved with runes.

5. And we call him 'White Ace',

6. fighter of Loki, seafarer for Freya's necklace.

7. Heimdallr's dick is called 'sword', so it is said.

8. Always he is in manly lust, he obeys his protrusion

9. as it is stated in Heimdallr's spell.

10. Ever since we call his head the mead-wave of Heimdallr.

11. A sword we call the mead-wave of men.

12. Heimdallr owns Goldmane (a horse).

13. He is also known as 'seafarer that waddles over rock' and as 'flaming stone'.

14. Once heimdallr fought with Loki for the necklace of Freya.

15. Ever since we know him as 'Victorious in the sea'.

16. Úlfr Uggason said in the Húsdrápu poem: for long hours they fought in the shape of seals.

17. Heimdallr is also the son of Óðinn.

Line 3: The 'nine mothers' can be interpreted as the worlds of Yggdrasil.

Line 4: 'Goða' is translated as 'Good ones' and not as 'gods', since 'gods' is a Christian word and not pagan. The 'goða' in this sentence are the Æsir or Aces.

'ritat' can be interpreted as 'carved with runes', which was often done in wood. But probably this statement is a free interpretation of the copyist. The Codex Upsaliensis version has here:

eða vörð goða sem fyrr er sagt

and protector Good ones as before is said

Line 6, 13, 14, 15 and 16: In a lost song Heimdallr and Loki fought on a rock in the sea, while they were in the shape of seals. Hence his nickname 'waddles over rocks'. Apparently he was victorious and is called 'Victorious in the sea'. The fight was over the **Brísingamen** a necklace with a flaming stone. (Brísingr is a poetic word for fire.) He went to sea to fight with Loki for this necklace of Freya.

Lines 7, 8, 10 and 11: These lines are confused and perhaps there are errors in these lines. The known manuscripts are copies of an older manuscript. The Codex Upsaliensis version is at this point shorter than the Codex Regius version. Lines 7 and 8 in the Codex Regius version are not in the Codex Upsaliensis version. Lines 10 and 11 are almost but not exact identical. The Codex Upsaliensis version has here:

ok er síðan kallat höfuð mautuþr heidallar

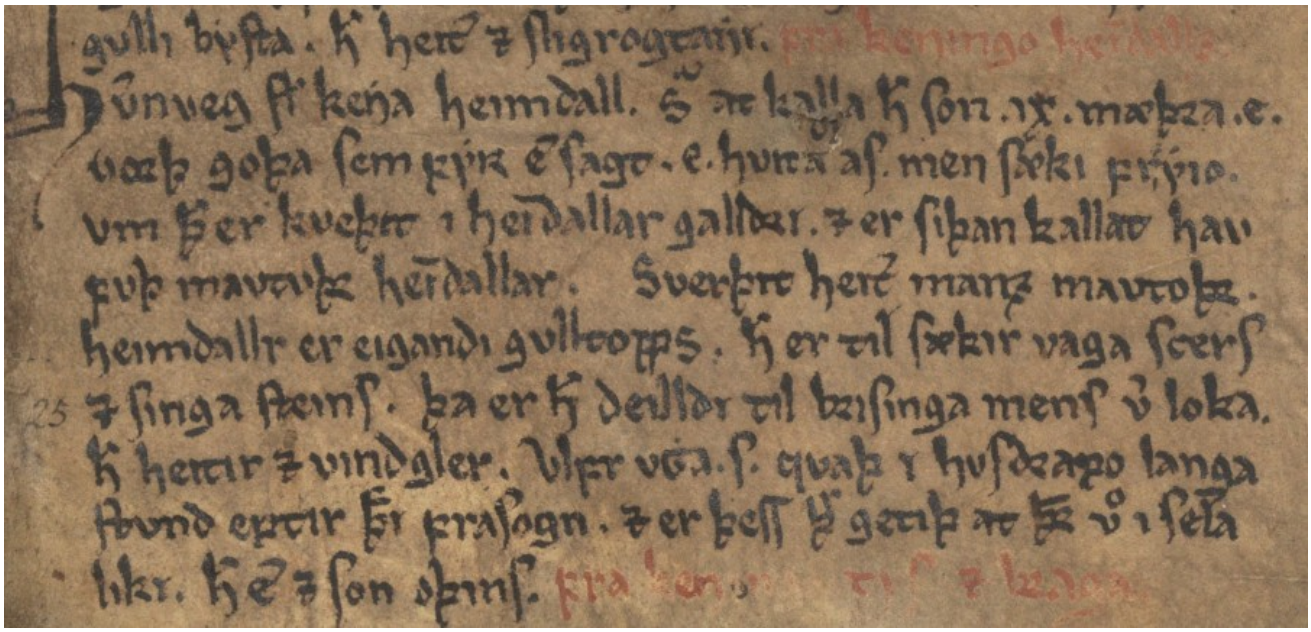
sverð heitir manns mautoþr

and is since called head mjötuðr (?) Heimdallr

sword named manly mjötuðr (?)

Heimdallr is spelled as 'heidallar' and the 'höfuð' of Heimdallr is called 'mautuþr'. 'Sverð' is named 'mautoþr'. It could be, that the copyist was sloppy. But is seems also likely, that this passage was unintelligible for the copyist.

Codex Upsaliensis DG 11 4to



I assume, that the copyists did not understand what they were copying. Line 7 and 8 are not in the Codex Upsaliensis version and are probably an addition of the copyist.

Line 7: The word 'höfuð' can mean 'head' (as the thing on your shoulders) but also 'head' (as a chief or leader). And then there is also 'the little head' (what men have between their legs), which is the chief of many men. When we interpret 'höfuð' as 'the little head, that is the chief of Heimdallr' and we call it 'sword', then we can interpret this as 'Heimdallr's dick is so large, that we call it a sword'. When we interpret it as 'the thing on his shoulders' or as 'chief' it makes no sense.

Line 8 is more confused. Perhaps the copyists did not know what the older manuscript was trying to declare. The Codex Upsaliensis version left it out. The Codex Regius version turned it in a strange sentence. The word 'höfði' can mean 'a cape' and 'a head'. A cape as a protrusion or as something sticking out could be slang for an erection. 'Losti' means 'lust', 'desire', 'happiness'. (Altnordisches Etymologisches Wörterbuch 367, Jan de Vries). When we interpret 'lostinn' as lust or sexual desire, it fits Heimdallr as 'Dick of the world'. Others have interpreted 'lostinn' as a form of 'ljósta' (to 'strike', 'smite', 'hit'). Then translators come to interpretations like:

> A sword is called Heimdallr's Head: for it is said that he was pierced by a man's head. (Brodeur)

> A sword is called Heimdall's head; it is said that he was struck through with a man's head. (Faulkes)

These interpretations make no sense. And WHERE 'is it said'?

We can interpret the words 'at hann var lostinn manns höfði í gegnum' like 'he is always in the sexual desire of men and he obeys his cape' or 'he is always in the sexual desire of men and he obeys his little head'. But we can also ignore the lines, that are not in the Codex Upsaliensis version.

Line 10 and 11: See also the remarks by **Völuspá 45**. I assume, that the writer or the copyists of the Skáldskaparmál did not understand the meaning of the word 'mjötuðr'. As far as I know the word is only used once in Völuspá 45 and after that in the Skáldskaparmál, in the Sigurðarkviða hin skamma and in Fjölsvinnsmál. If the Völuspá is much older, then the meaning of the word was already obscure when the Skáldskaparmál was written or copied. It was evident, that the word had something to do with Heimdallr, but the way the word is used in the different versions of Skáldskaparmál does not suggest, that the copyists understood the meaning. If we interpret 'mjötuðr' like Brodeur and Faulkes, these lines are really weird.

> and ever since a head is called Heimdallr's Measure; a sword is called Man's Measure. (Brodeur)
>
> and ever since the head has been called Heimdall's doom; man's doom is an expression for sword. (Faulkes)

If we interpret 'mjötuðr' as 'mead-wave', then we get a good interpretation of **Völuspá 45** and reasonable lines in Skáldskaparmál 15. 'Ever since we call his head the mead-wave of Heimdallr' (line 10) can be interpreted as 'Ever since we call his little head the origin of the mead-wave of Heimdallr'. 'A sword we call the mead-wave of men' (line 11) can be interpreted as 'The dick we call the origin of the mead-wave of men'.

When we assume that 'mjötuðr' in Skáldskaparmál 15 is used in a wrong way, we should simply ignore these lines, since they don't make any sense.

Summary

Imagine a modern female music star like Tove Lo or Charli XCX, performing at a Midsommar festival or a festival for the Walpurgis night. And imagine that she sings:

Heimdallr

Let me blow your horn

Split me with your sword

Bless me with your mead-wave

When I make you sing

All will hear you scream

All the worlds will shake.

Your holy tree shall wane.

What could she possibly mean with such lyrics?

Andreas Firewolf, 2026-08-14